THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—ROMANS 5: 10-11.

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THE SAMOAN MISSION.

BY ELDER MARTIN F. SANDERS, PRESIDENT OF THE SAMOAN MISSION.

IT was on the 18th of June, 1888, that the Church of Jesus Christ of Latter-day Saints was brought from the Sandwich Islands to Samoa, by Elder Joseph H. Dean, wife and child, who arrived on the small island of Aunuu; yet, previous to this epoch, Belio and Manoa, natives of the Sandwich group, were sent by the presumptuous Walter M. Gibson, who illegally took charge of the work in the Hawaiian Islands, in the early sixties. However, these natives came in good faith, reaching here January 24, 1863. They converted and baptized some few scores, and did considerable good, but all their efforts came to naught, owing to their having been sent out by one unauthorized. Belio died, and Manoa, though impeded by many obstacles, clave fast to the faith, and with joy received Elder Dean and family, remaining faithful until the time of his death, May 18, 1902, he being about sixty-six years of age.

Since the inauguration of our Latter-day Saints mission in Samoa, there have been 1480 souls baptized into the fold. The work is gradually being built upon a stronger and more firm foundation. There are now twenty-three branches of the Church, and schools in the mission. This portion of the house of Israel, as did Israel of old, naturally look to be led by a leader in the work of God; but the great difficulty of to-day is that there is such a diversity of professed leaders, that these poor children of God do not know which is the true church and who the divinely authorized leader of the last days, but

thinking all religious sects to be about alike, many of them become unsettled and changeable in mind, and comparatively few receive the sure testimony of the Holy Spirit, by which they may know the voice of the true Shepherd.

In the promulgation of the Gospel, we have met with very encouraging results. Preaching, tracting, Gospel conversations, and prayers are the primary methods employed in the presentation thereof; added to these are two strong auxiliaries, that of private Gospel work of Saints and families among their own people, also that of our day schools, in which the youth of our Saints and friends are instructed. Usually the parents are vigorously enthusiastic over their children's education; and the outsiders are willing and and even anxious to give their children into the hands of the servants of God to be reared and taught. In matter of fact, some of our deepest hopes lie in the youth of this race. The older people frequently are too indifferent for them to receive the light of the pure Gospel. In particular are the Catholics found indifferent to further light and truth; their followers are forbidden, by the clergy, to permit us holding family prayers, Gospel conversations, or other religious services in their houses. Notwithstanding the prejudice raised by the clergy of the several sects, yet numbers of honest souls see and know that we come not into the world to wage war against any religion, but come to bring the true, pure, everlasting Gospel as taught by Jesus Christ. Those who desire righteousness, and are firm in their convictions, embrace the glad tidings of the Latter-day message, and become steadfast in the Church.

The humility and faithfulness of our Samoan Saints often exceed that of our white members; particularly so, in the healing of the sick through administration by the servants of God. For all forms of sickness, some families use only the consecrated oil and administration, and generally they are the most greatly blessed of any, and freest from all ills. It must not be thought that Samoan people are unlearned in Biblical Scriptures. Many are well versed therein, and may frequently put one to humiliation if insufficiently acquainted with the word of God. Continuously, through custom, do they use Scriptural proverbs and quotations in social, personal conversations, particularly is it so in the reception of chiefs, missionaries, respected persons. There are no atheists or infidels among the Samoan natives.

As a race they are kind, hospitable, polite. They are red-brown complexioned, favored with admirable physiques and high intellects. It may truthfully be said that they are the superiors of the South Sea Islanders Rightfully they also may be "credited with a more rigid courtesy than that of any of the other Polynesian races. The chiefs maintain their state with marked dignity and exactitude, and a strict etiquette is observed in all the relations of life." Their language is soft, musical, beautiful. It is simple yet intelligently constructed, having the continental vowel sounds. It is replete with courteous, respectful terms of honor and politeness.

The Samoan Islands comprise an area of about 1,030 square miles, with a population of about 32,000 inhabitants. They were primarily discovered in 1722, refound and named in 1768, thereafter gradually developing till the nineteenth century, when greater progress was marked. England, Germany and America established the municipality of Apia—the chief harbor and center commercial life of the islands—and controlled the group under the Tri-

partite Protectorate Treaty of Berlin, 1889. This rule prevailed till 1899, when, through a faint struggle of war, international negotiations were renewed, resulting, in 1900, in Great Britain's withdrawal to New Guinea. Germany assumed rule over Western Samoa—embracing the greater portion of the territory—while America hoisted her flag over Eastern Samoa, including the splendid harbor of Pago-Pago. Since these new relations of government, rapid development has been marked throughout the group.

The islands are of volcanic formation and quite mountainous. They extend from 13½ to 14 degrees south latitude, and from 168 to 173 degrees west longitude. The climate is moist and tropical, with a temperature of 70 to 90 degrees Farenheit. The soils are fertile, yielding the luxuriant, dense vegetation of tropical jungles, trees, vines, underbrush, cultivated vegetation, all of diversified descriptions. It affords magnificent scenery. The island products are chiefly vegetable; cocoanut-tree plantations take first importance, the products of which constitute the principal export.

There are now four missions among the natives. The London Missionary Society was the first to make its way into the islands, arriving August 24, 1830, securing the following of perhaps the entire race. Later, in June, 1835, came the Wesleyans, who also won a few thousands. Still later, December 8, 1845, came the opponent of all Protestant societies, the Roman Catholics; they also have obtained a few thousand followers. Then, in 1888, came the Latter-day Saints, bringing the Latter-day message of our Savior.

The Samoan mission embraces all the islands of this group, and is segregated into four conferences: Upolu, Savaii, Tutuila, Manua. In the four conferences are five leading branches: Pesega (mission headquarters), Tuasivi, Malaela, Mapusaga, Pago-Pago; also eighteen smaller branches. In the several branches there are organized eight Mutual associations and eighteen Sunday schools, with enrollments of about forty or fifty. Weekly testimony meetings are also held regularly. As far as qualifications will permit, the Saints are encouraged to take active parts in all the organizations. Each organization is productive of very satisfactory results. Day schools are taught during the week by Elders and sisters, also some of our natives. Four advanced and ten smaller schools are held at present, in their respective villages; having an enrollment corresponding with that of the Sunday schools. In them are taught reading, penmanship, spelling, arithmetic, geography, grammar, theology, drawing, singing, recitation, etc. Incalculable good is derived through the schools. Often both children and parents are brought into the Church, in consequence thereof. The work in the mission is executed by a corps of twenty-five to thirty-five missionaries from Zion. Twenty-six Elders and one sister are in the field at present. These are aided by a corps of the native Priesthood. Eighteen males and four females are now in active duty, while still others are acting in a temporary capacity. Some of the native Priesthood are called to proselyte, some to preside over branches, and some to lead our schools and others to do manual labor, etc. Elders are expected to be active, practical leaders to the Saints in all things—manual labor included.

After the Gospel had been established in Samoa, it then made gradual progress until from 1895 to '97 and '98, during which time good schools were established in all the branches, and the work took on new life, and flourished until June,

1901. Then came a critical time to our schools. It was ordered that all English schools in the new German colony, with the exception of a few special concessions, must close by June 1st, 1901. This sudden change strenuously affected the work throughout the mission. Our flourishing schools, crippled severely had to drop with a crash. The same spirit that prevailed toward our work at that time in Germany, also existed here in a degree; and from June, 1901 to the forepart of 1903, was perhaps the darkest period that Samoan mission has ever witnessed. But since that time, our German schools have grown, and have developed interest; and the work in general is in a flourishing condition again.

The mission is yet in its early stage of development. It is also in an important epoch of its history, because of its undergoing some quite fundamental changes. Prior to 1901, almost every energy was exerted in behalf of proselyting and school advancement, little importance being given to the building up and improvement of branches. But now it has presented itself as a pre-eminent necessity to build up our branches and improve our homes in every respect. Heretofore, there has been but very little land secured for the mission; but now, it has become evidently expedient that lands are one of the fundamental requirements of our mission work at the present age, in order to give it stability; and, at the same time, provide for our Saints. A form of gathering, or colonization, something after the colonization system in the Sandwich Islands, is recommended as the most advantageous move to be made for the future growth of the work in the islands, and negotiations are being made with this end in view.

MORMON WOMEN AT HOME.

Before I went to Utah I had a poor opinion of "Mormon" women. I thought they were down-trodden, uncultured slaves of oriental lords, says Mrs. Charles N. Crewdson in the *Portland Oregonian*.

When I traveled among them and went into their homes, I was amazed to find them hospitable, capable, cultured women. My curiosity was aroused. I began to inquire into the life and religion of the "Mormon" women. I found the women of Utah as hospitable to questions as to visitors. When they understood that I was interested in the women side of "Mormonism" they talked to me without reserve. With the greatest kindliness they sent me from one to another in my search of information, I learned much, however, about the "Mormon" women from my own observation. Like all refined women they did not talk about their own virtues.

The "Mormon" woman is first of all a mother. She calls this her mission. To bear children is her religious duty; for "Mormonism" teaches that millions of souls in the spirit world with God are waiting to take bodies; that the spirit cannot enjoy the highest blessings of celestial life until after it is embodied and receives the discipline of the earthly life. This is why "Mormon" families are so large. Families of eleven and twelve children are common. Eight is the average Utah household. A motto of the state is: "Utah's best crop, her children." The "Mormon" women are healthy and strong. Several stairstep babies are no tax upon them. A young mother of seven children said to me: "I really

find no hardship in my large family. The only trying time I have had with my children was when I had only three. Since then the younger ones have helped to take care of each other and the older ones have helped me do the work."

The "Mormon" mother, believing in her children's former spiritual existence, respects their personalities and inclinations. She endeavors to develop the talents they have brought with them. As she believes heart and soul in her religion—just as you and I do in ours—she teaches her boys and girls the Bible and the Book of Mormon. She makes dyed-in-the-wool "Mormons" of her children, yet she teaches them to be liberal to all faiths. The "Mormon" woman knows what it is to have her faith scorned; hence along with their manners she trains her children to be polite to all creeds. A "Mormon" mother will tell you that the three cardinal virtues all "Mormon" women preach to their children are truth, purity and chastity. Every pious "Mormon" mother moreover brings up her children to "keep the word of wisdom." This "word" is Joseph Smith's command to his followers, to abstain entirely from coffee, tea and strong drink.

William Stead wrote recently that "the Puritan custom of having family prayers had, unfortunately, died out in the United States." He did not take account of Utah when he made this statement; for every "Mormon" mother, as directed by her Church, assembles her household at evening for prayer. She and her children take turns with the father in leading this service. The "Mormon" woman believes as strongly as Christian Scientists in the practical value of prayer and in divine healing. The "Mormon" Church's literal revival of the Biblical practise of annointing and praying for the sick she helps to uphold. Unlike the "Scientists," she takes upon herself the sacred offices of healing only in cases of necessity.

"We Mormon women are very fortunate in that our husbands can act as priests in our families," said a wife to me. "When our children are sick our husbands can anoint them with consecrated oil and 'lay on hands' to heal them."

"But cannot you yourselves anoint your children?" said I.

"Only when the husband is not at home, and it is not convenient to send for an Elder, does the mother herself give the oil and lay hands of healing upon the sick child."

The "Mormon" woman is also scriptural in looking well to the ways of her household. The daughter of the pioneer women, who had to spin and weave, and often plant and hoe, has not been brought up to be helpless. The servant question does not bother her. Most well-to-do "Mormon" families do not have servants. Those that do believe in treating them as members of the family.

I was invited to take dinner with the family of a prominent "Mormon" president of a stake, a position equivalent to that of bishop in the orthodox churches. An apple-cheeked, smooth-haired matron received me. She introduced me to two tall striplings, Miss Sixteen, a younger bud and two tender sprigs. After I had shaken five pairs of hands, I lost count and passed by one of the girls, taking her to be her own sister. At my mistake youthful trebles and bassos joined in a rondeau of mirth. My tactful hostess hastened

to explain: "I have two more daughters," she said. "You will see them later. They are out getting the dinner. Two of the girls take the cooking each week. This is my oldest and my youngest daughter's week."

After dinner the cook and the waitress came among us, fresh as two roses. All these young girls had studied cooking and sewing in the "Mormon" college of their town. The young lady who had cooked the dinner now showed me her dainty, beruffled graduating dress, every stitch on which she had taken herself.

The "Mormon" woman also devotes much time to club work, taking an active part in the National Federation of Women's clubs. In her own religion she has some well-organized societies. The Young Ladies' Mutual Improvement association, which gives its members weekly instruction in literature, history, religion and hygiene, has three thousand members in Salt Lake alone. A yet greater association of the "Mormon" women is the Relief society, founded in 1849. The work of this society is to look after the poor all over the "Mormon" world. The active president of this hard-working association is "Sister Bathsheba Smith"—a cultured, bright-eyed old lady of eighty-one She is greatly revered by her younger contemporaries because she knew the "Mormon" Prophet, Joseph Smith, and testifies that she "knows he was a true prophet." "Sister Emmeline Wells"—a delightful young woman in the '70s, and a well-known writer in Salt Lake, is secretary of the society. The Relief societies all over Utah have for many years been storing grain. Were not the "Mormon" people so quaintly biblical in many ways—harking back to Abraham to establish polygamy—it would seem a phantasm to find these women actually storing grain, like Joseph in Egypt, against a time of famine. This they do upon the advice of Brigham Young, who prophesied a time of famine. The society builds barns and fills them each year with wheat. When there are prospects of a good crop they sell their grain and buy again at harvest.

Another institution of the wonderfully organized "Mormon" Church that bears strongly upon the "Mormon" woman is its great missionary system. Every "Mormon" wife may expect at some time to have her husband kiss her good-bye and leave for a distant part of the world to be gone two or three years. Every "Mormon" mother of sons must at some time send her sons out into the world for their allotted years of mission work.

A prominent Elder's wife talked to me of the early days of her married life when her husband, who had not yet gone on his mission, answered the call of his Church. "My husband was gone three years," she said. "I had three little children and everything to do for myself—even to milking the cow and cutting my own firewood. My husband and his companion missionary made their way on foot without 'scrip or purse,' through Mississippi and Louisiana. They suffered many privations. And," went on the Elder's wife reminiscently, "that was a very hard time in my life. I managed to get along with what little money we had saved. The Church will, if necessary, always provide for a man's family while he is on a mission. But the women prefer to support themselves if they can; they feel that they also are working in a good cause. But what almost broke my heart was sending out my oldest son on his mission. He was so young, only eighteen, and had never been away from home. He

traveled in a country where there was a great deal of prejudice against the Mormons. The letters he wrote home sometimes almost made me weep my eyes out. He and his friend got into a little town one night soaked through and through in a big rain storm. Not a family would give them shelter. At last some negroes gave them a bed. The two boys left the town before daylight so that it wouldn't be known where they had slept. 'Although their skins were black,' wrote my boy, 'their hearts were white.'"

Another mission story a mother told me illustrates the "Mormon" woman's belief in prayer. "When the Elders came around and asked me if I could let my son go to Holland on his mission," said this woman, "I told them, yes. Yet I hadn't at the time even enough money to pay his passage. My husband had failed in business shortly before he died. When the Elders asked me how soon I could send my boy, I said, 'In two weeks.' The time was short, but I knew if it was right for my boy to go, God would help me provide the means. I prayed over it and then I did not trouble. I knew there would be a way. Well, in a few days after the Elder's visit to me I met my father up town. He asked me if I would sell my share of some land that my sisters and I owned together. Of course I said, 'yes,' at once. The $200 I got from this sale paid my son's passage over and kept him a good while. Our missionaries cannot go about in many foreign lands 'without purse or scrip,' as they do in America, because they would be arrested for vagrancy. I took in sewing to get money to keep my son in money. Yet he spent one cheerless Christmas in Holland. Both he and his companion once got entirely out of money. He wrote me that on Christmas day they stayed in their little room all alone without a bite to eat."

The "Mormon" women are always ready to explain their attitude toward polygamy. Some of the best women of Utah were wives and mothers in polygamy when the practice was abolished in 1890. Some yet live in this relation. How could they condemn their own actions?

Women sometimes go upon missions themselves. When a wife has no children she often acts as her husband's companion missionary in foreign lands. Young ladies are occasionally sent out on this work. I know of one talented missionary girl who is getting a musical education in Paris. She gives part of her time to mission work; the rest she devotes to the study of singing, her expenses being borne by the Relief society.

Although no more plural marriages are legalized in Utah, wedlock for the "Mormon" woman has still its unique features. Many a sweetheart the world over whispers to her lover, "I wonder if it wasn't Fate." But the "Mormon" maiden says, "We loved each other, I know, when we lived in the spirit world with God. Together we will learn our lessons in the school of earth. In death we shall not be separated; for throughout eternity we shall be wedded still.

On account of her Church doctrine of the eternity of the marriage vow, the "Mormon" girl's wedding ceremony chills not her heart with the dread, "until death do you part." Instead, her priest with all solemnity "seals" her to her mate "for time and eternity." If a young woman chooses to marry a "Gentile," she feels that she will lose one of the greatest blessings of her celestial life. To the unbelieving "Gentile" she cannot be joined for the spiritual life—"eternity"—but merely for the fleeting years of the earthly life—"time."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 12, 1904.

EDITORIAL

A SAINT'S REASON FOR A GODLY LIFE.

To be good and to do good in the hope of ultimate reward is one thing; but to be good and to do good in order that a reputation already won, a character already made, may be worthily and nobly sustained is a very different proposition. The former is the predominant motive in the life of the sincere Christian of to-day; the latter inspires the followers of Buddha to deeds of self-sacrifice, of humility and love. But in the true Latter-day Saint the two are primal causes, of equal importance, in prompting action, in shaping the course of life, in the working out of the destiny for which he was chosen before the foundation of the world—chosen only as, of his own volition, he follows right and eschews evil, for man's free agency will never be curtailed by a just God.

Every sane man is glad that he is living in the civilization of the twentieth century rather than in the darkness of the tenth. If he is an Englishman he rejoices that he has been born in England and not in Franz Josef Land or on the Congo. He is thankful for all that pertains to him by right of birth. And yet he seldom if ever pauses to consider on what his right of birth has been predicated. For the body that he possesses he can easily account, but for the immortal spirit that is tabernacled therein he has no question to ask. With the "whence" and the "why" he does not concern himself, and his views of the "whither" are mysteriously vague and indefinite.

It is a cardinal principle of the Gospel that the spirit of man, the *ego* that gives him individuality as well as life, had conscious existence with the Father in the spirit world, ere coming to this earth to take to itself a body of flesh and to work out its salvation and exaltation "with fear and trembling." Not only is this position scriptural but it is reasonable, for who can say that the God-given spirit of man, that shall exist throughout all the eternities, did not have life before the birth of the body in which it dwells? What reason is there for supposing it to be an instantaneous creation of the divine fiat at the moment a helpless babe first draws the breath of life? The fact is that fidelity in our pre-existent state has entitled us to the positions that we now hold. If we had not kept our first estate we should not be here to enjoy our second estate, and to prepare for the yet greater glory that awaits us if we prove faithful.

It takes no stretch of the imagination, when once the knowledge that we

had a pre-existent state becomes clear to us, to realize that the very conditions by which we are environed are those which will ultimately tend to our highest good. Our trials should develop strength; our temptations the power to overcome, or, so far as we are concerned, they are absolutely useless. These things do not come at random, without aim or purpose. They are the stepping stones to higher things.

While it is a great privilege to be born in an enlightened nation and in this age of the world, it is a yet greater privilege to be born under the new and everlasting covenant, or with a disposition to hear and accept the Gospel message when it is presented. It is worth a great deal to be born with the desire and the ability to both recognize and follow the truth. This is the birthright of the Latter-day Saints, and it is theirs not because of what they have done or of what they will do in mortal life, but because of the characters developed by them in their pre-existent state. It is well for the Saints to bear this fact in mind that the good record of the past be not tarnished or effaced by the follies and errors of the present. Poor indeed will that life be that does not add something to the strength, purity, nobility, truth, usefulness and knowledge that it possessed in the spirit world. If we are content to retrograde, or even to stand still, our lives will be barren indeed, and at their close we will be as far from the celestial glory as we were at their beginning.

There is but one way by which our characters may be developed, our knowledge increased, our capacity for good enlarged, ourselves fitted for a return to our Father's presence. We must have the same keynote of action here that we had during our pre-existence, and that was obedience—obedience to the laws and will of our Father. It is only by obedience to the law of God, obedience to the Priesthood that He has instituted for the accomplishment of His righteous purposes, that we can hope to develop spiritually and bring ourselves to that degree of perfection and to the fulness of joy for which life on this earth has been given to us.

It is safe to say that ninety-nine per cent. of the articles adverse to the Latter-day Saints and hostile to Mormonism that appear in the current press are written by those who have never been in Utah, who have no personal knowledge of that of which they write, and whose evidence on the subject would count for nothing in any court of law. On the other hand, many who visit the home of the Saints, full of prejudice, with a determination to paint Mormonism in its worst light, find things so different from what they had been led to expect that their own sense of honor and justice compels them, unwillingly, to take up the pen in defence of a despised and persecuted people, and to tell in candor the everyday conditions that exist in Utah exactly as they have found them. A portion of an article, reprinted from the *Portland Oregonian*, is to be found in this issue of the Millennial Star. It well illustrates the case in question and will prove especially interesting to our readers because it is written by a woman and treats of the Mormon woman and the Mormon home.

W. M. W.

The White Star steamship *Cretic*, with 20 returning Elders and 109 emigrating Saints on board, landed in Boston on the 30th ult. All well.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Republic*, May 9th, 1904. For Great Britain—Wilford A. Beesley, Vernon Fairbanks, Horace W. Vincent, Ernest Wright, George H. Sims, George F. Webb, William J. Yard, Alpha J. Higgs, Joseph A. F. Everett, Robert Hazen, Jr., Joseph W. McMurrin, Jr., and Rufus D. Johnson, all of Salt Lake City; Thomas R. Simper, Murray; Jabez S. Adams, Layton; Lewis S. Gardner, Naples, Utah; David M. Hymas, Paris, Idaho; Alma V. Huish, Payson; Thomas W. West, Mount Pleasant; Joseph Rawson, Plain City; William A. Lincoln, Woods Cross; Frederick E. Jones, Malad; Reese M. Harper, Albion; Joseph Kynaston, East Bountiful. For Scandinavia—Wilford J. Knudsen, Provo; Bernard Newren, Scofield; Jens P. J. Ostrup and Adolph Z. Fjelstrom, Logan; George M. M. Jorgensen, Juab; Hans C. Hansen, Mink Creek; Nils Evensen, Mancos, Colorado; Louis Anderson, Richmond; Jasper P. Peterson, Castle Dale; Lauritz A. Lauritzen, Newton; Henry H. Hintze, Big Cottonwood. For Germany—William H. Felt, Matthew N. Asper and Philip J. Kunkel, Salt Lake City; Walter D. Fitzgerald, Draper. For Switzerland—John M. Kunz, Bern, Idaho; Daniel R. Moss, Woods Cross; Jacob Mauss, Salt Lake City. The wife of Elder Stuart Eccles, of the Scottish conference, and of Elder Reese M. Harper, accompanied the party as visitors.

APPOINTMENTS.—The Elders that arrived in Liverpool on May 9th, 1904, have been assigned to labor as follows: Wilford A. Beeseley and David M. Hymas, London; Vernon Fairbanks and George H. Sims, Scotland; Horace W. Vincent, George F. Webb and Thomas W. West, Norwich; Ernest Wright, Alpha J. Higgs and Joseph Kynaston, Liverpool; William J. Yard, Birmingham; Joseph A. F. Everett, Robert Hazen, Jr., and William A. Lincoln, Newcastle; Joseph W. McMurrin, Jr., Alma V. Huish and Reese M. Harper, Leeds; Rufus D. Johnson, Thomas R. Simper and Lewis S. Gardiner, Grimsby; Jabez S. Adams and Joseph Rawson, Nottingham; Frederick E. Jones, Wales.

RELEASES.—Elders John W. Gardner, Scottish conference, and Robert Wills, Birmingham, are honorably released to return home May 19th, 1904, per s.s. *Cretic*; also Elder John J. Ladle, Norwich, and John R. Archibald, Scottish, to return home May 26th, per s.s. *Republic*. Elder William Alvey, Nottingham, is honorably released to return home at his pleasure.

TRANSFER.—Elder Joseph J. Shields, of Liverpool conference, is transferred to the Scottish conference.

NOTES FROM THE MISSION FIELD.

WORK in the Netherlands mission is in a flourishing condition at present. President Willard T. Cannon reports twenty-nine baptisms in Holland during the month of April.

ELDERS CHRISTIANSEN AND FOSTER, of Norwich conference, are now laboring in the classic town of Cambridge, and report a very favorable reception in their new field. A fair report of an interview with these missionaries has recently been published in the *Cambridge Daily News*

THE Mutual Improvement association of the Birmingham branch gave a social in the Handsworth Assembly rooms, on the evening of April 26th. An enjoyable musical program was rendered and light refreshments were served. The affair was greatly appreciated by the Saints and numerous friends

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No news can show better the result of the opposition to which the Saints in England have been subjected during the last six weeks than the fact that nearly all of the conference presidents find the demands upon them so great, and the number of investigators increasing so rapidly, that they are obliged to ask for more Elders for their various fields.

NEWS has just been received of the arrival, on Wednesday, April 6th, of a young missionary at the headquarters of the Japan mission. His first name has not yet been learned, but his happy parents are Elder Joseph F. and Sister Marie Featherstone. They have the congratulations and best wishes of their fellow laborers throughout the entire mission field.

THE Mutual Improvement association of Bradford has an enrollment of ninety-three members, and an average attendance of fifty-six. These figures make it by far the largest association in the mission field, and the officers are to be congratulated on the character of the work that is being done and on the interest that is evinced by the members no less than on the numerical strength of their organization.

A NEW field has recently been opened in the Netherlands mission. The Elders have commenced work in the province of Zeeland. They are traveling in that district without purse or scrip, and the indications are that they will be very successful in their labors. Last month a very good conference was held in Amsterdam, and the reports of the twenty-five Elders present showed that the work is in a prosperous condition.

THERE is another wave of persecution passing over the German mission at present. At Berlin and Dresden in particular there is much hostility exhibited against the work of the Lord, and in the former city it would not be at all strange if students of the Mormon faith, who are doing no missionary work at all, should be banished. However, there always comes a calm after a storm, and those in charge of the work feel that the interruption of their active efforts is only temporary.

ELDER ERASTUS L. JARVIS, in writing from Nakano, Japan, says: "I am enjoying my labors very much in this district. The people are in nowise anxious to learn our teachings, but I have some regular attendants at my meetings, which are held on Friday evenings. I also have a meeting of the children, which corresponds with the Sunday school organization, which is held on Saturday afternoons. In addition to this I am beginning to open up meetings in the surrounding towns and villages. The war does not seem to affect our work in country districts, but it has told on our evening meetings in Tokyo. Everything seems to be rather quiet at present."

THE work in Dublin is progressing finely. The Elders report congregations greater than the seating capacity of their hall. They announce three baptisms on the 1st inst., and several other persons expect to be baptized in the near future. At Newtown, Hamilton, the missionaries, Elders Tolley and Marchant, are meeting with some success. They finished tracting the town some time ago, but still receive so many invitations from the people to come and see them that their time is largely taken up in visiting and laboring with the people. Some of their conversations last for three or four hours. This does much more real good than tracting—in fact, to get such Gospel conversations is the object of tracting.

ON Monday evening of last week a farewell social was given at the London conference house, Stoke Newington, London, N., in honor of Elders Tracy Y. Cannon and Jesse J. Porter, and Sister Vilate Elliot, who expect to sail for America during the present week. All of the London missionaries, as well as the families of Brother Goddard and Brother Tout assisted in making the occasion a most enjoyable one. A new field, in the southern part of the conference, has been opened at Portsmouth by Elders Jordan and Willis. It is many years since any Elders were regularly stationed at that place, but in the vicinity are scattered several families of Saints, who have been actively connected with the Church in past years.

THE SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held on May 8th, 1904, at Masonic Hall, 100 West Regent Street, Glasgow, President Heber J. Grant and all the traveling ministry being present. Services commenced at 10:30 a.m., the sacrament being administered by Elders McCarthy and Baker. President Stewart Eccles welcomed the Saints and presented the authorities of the Church, the presidency of the mission, and the traveling ministry of the conference.

Elder Smith spoke of the organization of the Church and enumerated the first principles of the Gospel. Said that we are to be rewarded according to our works. If we obey celestial laws we shall receive a celestial reward. President Grant stated that he was pleased to meet with the Saints, and friends who have a desire to learn of our doctrine; related his early experiences when called into the ministry, showing how the Lord blessed him in his humble efforts to preach the Gospel. He said that we should observe all the commandments and overcome those things which are the most difficult; by doing so they become easy, and a pleasure. As we need all the limbs of the body, so we should observe all the commandments. We should not take credit to ourselves for doing those things which are easy and fail to observe the doctrines which require greater sacrifice. The Gospel is worth everything or nothing. He explained that the Lord does not need our means or substance, for all the wealth of the world is His. We should be willing to lay our all upon the altar. He bore a strong testimony to the divinity of the Latter-day work.

At the afternoon service the statistical report was read, showing an average of 911 tracts, 53 books, and 30 conversations per Elder. Elder Williamson

spoke of the peculiarity of the Latter-day Saints, and said that the early Christians were considered a peculiar people. We follow closely the plan instituted by the Savior and the same message is preached in all lands by the Latter-day Saints. Elder Cameron compared the condition of the Church to-day with what it was when organized. Remarked that there had been a falling away from the truth, and bore testimony to the restoration of the Gospel. Elder McPhie chose for his subject obedience, and showed the necessity of obedience for one to become a disciple of the Savior.

Sister Edith Grant sang, "O ye mountains high."

President Grant said that he knew that the character of the Latter-day Saints is above reproach, and he realized that the whole world looks upon them as a deluded people. Asked that they be judged by their fruits. Spoke of the trials of the Saints in being driven from city to city until they were finally driven outside of the confines of the United States, many losing their lives by reason of the persecution and exposure to the elements. This all was in fulfillment of the prophecy of Joseph Smith; showed the literal fulfillment of many of the prophecies uttered by Joseph Smith, and bore a powerful testimony in concluding his remarks.

At the evening service Elder Dahle showed that the Gospel principles are essential, and that man is left to choose for himself whether he shall accept or reject them. Stated that there is a power in the Gospel which is not seen by natural man. Elder John W. Gardner said that we have a practical religion, embodying both faith and works. President Grant then gave a comprehensive talk on each of the first nine Articles of Faith, using many references and illustrations to prove our claims. For lack of time he read the remaining Articles.

During the evening service the Cambuslang Quartette, Messrs. James, William and Robert Thompson, and Stewart Murray (friends of the Saints), rendered two beautiful selections. Saturday evening President Grant met in Priesthood meeting with the traveling Elders and heard the reports, and gave us much valuable and timely advice. The meetings were well attended and many strangers and friends were present.

CLARENCE L. GARDNER, Clerk of Conference.

TRAVELING IN ICELAND.

IN reporting his labors in the far north President Lofter Bjarnason, of the Iceland mission, says: "During the months of March and April we have visited the homes of 250 strangers, distributed 676 tracts, held five private meetings with Saints and investigators, and baptized one person. We held one public meeting in the neighboring fishing village, there being nearly two hundred persons in attendance, and the best of order prevailed thoughout. I am pleased to say that we have had many pleasant conversations with earnest investigators during the latter part of the winter, and two have applied for baptism, but we could not perform this ordinance before we left Reykjavik because one party was ill and the other at sea.

"On the afternoon of April 15th, we took passage from Reykjavik on a coast steamer and arrived at Vestmanneyjar on the next morning. The voyage was

pleasant and we enjoyed it very much after such a long winter of comparative inactivity. Vestmanneyjar is a beautiful group of islands about twelve miles off the mainland in a southerly direction. The largest island of the group has a population of about eight hundred souls, while the smaller islands are used principally for the pasturing of sheep. Fishing is the principal occupation of the people, yet they reap a wonderful profit from the hunting of birds, the feathers of which they sell, but the meat they salt and put away for winter's use.

"About two-thirds of those that have embraced the Gospel from this country have come from this place, and indeed we feel the same spirit of goodwill toward our people that has ever existed here. We have been better received than we ever could have anticipated, and we are beginning to think that the hospitality of the people is limitless. Thus far our labors have been chiefly the distributing of tracts and the making of friends, and it is our constant prayer that we may find the same good feeling existing when we begin to hold meetings and to preach the Gospel to them. We have been promised the use of the Good Templar's hall, and we expect to hold a meeting about the second Sunday in May, for then we shall have placed our tracts in every home upon the island.

"It is our intention to remain here until the latter part of May; then, during the months of June, July and August, we intend to travel among the farmers on the mainland, especially among those with whom I left tracts last summer. Our health remains excellent and we rejoice in the blessings of God."

THE SMOOT CASE.

THE United States' Congress, at Washington, has adjourned, and the committee in the case of Senator Smoot will have a rest until next December. In the meantime Mr. Smoot yet holds his seat, and there is no reason to suppose that he will not continue to do so. The St. Louis *Globe Democrat*, an anti-Mormon paper, sums up the situation in an editorial, as follows:

"A vast mass of testimony has been compiled by the Senate's committee on privileges and elections in the Smoot case, but not a syllable or an intimation has been gleaned anywhere or from anybody that would operate against the senator's right to hold the seat which he occupies. The testimony regarding the Mormon Church's beliefs and practices and the Social conditions in Utah which has already been gathered would fill a book the size of an unabridged dictionary, but not a word of this can be employed against the senator.

"The specific charge brought against Mr. Smoot is that his oath as an Apostle of the Mormon Church makes his allegiance to that society paramount to his allegiance to the United States. The Senator denies this. Not an atom of evidence has been obtained which can assail this denial. Failure is written in big letters all over the case which has been instituted against the senator. The Democrats press the case because of the politics which they imagine they can make out of it. It is certain that the conclusion of the examination will have to be postponed to the winter season. It can not possibly be finished in a few days remaining of the present session. The chances are that when the matter comes before the committee next December it will

be summarily dropped. Some violations of the anti-polygamy law on the part of Mormons have been revealed, and these ought to be acted upon. But Senator Smoot's character as a law-abiding and public-spirited citizen of the United States has not been assailed in the faintest degree by anything brought out in the inquisition."

FIFTY YEARS AGO.

THE interest in the Latter-day Saints that is being taken by the newspapers of England to-day is no new thing, if we may judge from the following extract from the *Brighton Guardian* of half a century ago, the article being written not by a "Mormon," but by a correspondent of that paper who was traveling in America:

"The Mormon settlements—for there are now several of them between the spot at which they planted their first stake and the little lake Utah, about forty miles further down the valley—are chiefly distinguished by the air of comfort that pervades them. If cleanliness really be akin to godliness, the 'Saints' may be considered saints indeed; for, so far as the laws of the community bear upon the physical condition of the people, they must be considered in the highest degree wise and beneficial in their operation. It is, no doubt, a much more easy thing to begin well in such matters—to establish a settlement on a spot where there is every facility for encouraging cleanliness, than it is to operate, by any enactment whatever, upon a community huddled together in the streets of an old city. But the wonder is that the Mormons, thousands of whom must have emigrated from the dirtiest of our manufacturing towns, have been converted into a fashionable, clean people.

"The plan of their first city of Deseret provided expressly for the preservation of that freshness and natural purity which the founders admired when the site was chosen. The houses are all built at some little distance from each other; and the water of the river which flows through the valley has been conveyed into the city for sanitary, as well as for agricultural purposes. Intemperance is little known among them, there is no lack of excitement among them, and yet, during our sojourn in the city of Great Salt Lake, there was only one occasion on which stimulating liquors were placed before the guests. The Mormons are all fond of amusement; and more information may be obtained respecting their habits and doctrines amid the chatterings of an evening party than from the lips of their Governor."

HOPE BEYOND THE GRAVE.

IT sometimes happens that a clergyman will break away from the trammels of tradition, and will preach doctrine that, while not exactly orthodox, is decidedly scriptural. The following extract is taken from an excellent Gospel sermon preached by the Rev. Canon MacColl, at Ripon cathedral, on April 10th ult. The reverend gentleman's text was: "Awake to righteousness and sin not: for some have not the knowledge of God: I speak this to your shame.